CHRISTIAN EDUCATION

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FINDINGS

APRIL 1957

". . . if any one eats of this bread, he will live for ever . . ." St. John 6:51.

5 The Summing Up

7 The Nature of Tradition

11 "This Was Our Church"

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Letters:

● Something Is Wrong

As we file into parents' class this Sunday we find our shiny folding chairs arranged in huddles. We are not surprised; last Sunday's chairs were in rows. We sit down but do not begin to buzz, because our chairman is standing at the lectern with mimeographed papers in his hand. ("Be prepared to guide the group toward the objective decided upon by the steering committee." *Apostles in the Home,* p. 150.) Questions? A story. He tells us a story. Now the papers are passed out. We buzz.

Our leader looks at the paper and asks an overhead question. ("Plan techniques to get the class under way and trigger discussions." *Apostles,* p. 149.) No one answers. He asks a direct question. ("There are various devices which can be used . . ." *Families in the Church,* p. 16.) The answer is recorded. Silence. He fires another one.

"I think Foster Smith should be more honest. He shouldn't have written that whitewash campaign biography even if he needed the money." (". . . to change religious learning from verbal repetition to living experience." John Heuss in *Episcopal Churchnews,* Oct. 14, 1956.) We discuss whether Foster really needed the money. More questions. ("Life's Basic Questions," Chapter 2, *Families.*)

The chairman is at the lectern. It is time to summarize the findings of the group and to reformulate the problem of the class as a whole. ("By the grace of God the class means to reach a certain goal . . ." *Families,* p. 16.) Next Sunday perhaps there will be charts. (The steering committee will "work out a goal for the next meeting of the class, and set the subject." *Apostles,* p. 149.) Perhaps our chairs will be in rows again.

Well, obviously something is wrong here. The parents' class is suffocating. Its spontaneity is hopelessly restrained. A glance at the manuals reveals the culprit: an overwhelming burden of steering committees, useful techniques, observers, resource people, and programing is laid upon the class, all in the name of setting up a "relaxed and informal atmosphere." The purposes of the parents' class – which we all want to see realized and which are nowhere better expressed than in some of the introductory remarks in the manuals – are being organized right out of it.

Nor is the trouble a mere lack of subtlety or of good faith in administration. No. the fault is with the leadership concept itself. It is too timid. It retains supervision that discourages rather than fosters individual Christian responsibility. Its group dynamics is narrowly conceived and is therefore inimical to the unique purposes of the class. We cannot approach parenthood by methods appropriate to the education of children or to other prestructured groups such as departmental meetings and social welfare groups.

In other words, adults are equals. They're the best we've got; they're as far as we go. Only illusion would treat them as essentially grown-up children. There is literally no one in the world but us; there are really no benevolent leaders, no committees, no one to do for us what we alone can do. We are on our own – free.

Outside the Church this freedom is ultimately meaningless. The Church is the only institution in the world which can countenance and encourage total freedom, which indeed insists upon it as an article of faith, for the Church follows the only leader whose service is perfect freedom. In this service the Church can sponsor a unique thing; it can give parents the rare chance of

THE QUESTION BOX

"What do you tell an eighth-grade girl who says God does not punish us?"

Alfred A. Holston, Teacher
Church of St. John the Evangelist
St. Paul, Minn.

Such a question is at once an opportunity to get into some serious subject matter—and a temptation to get there too quickly. Take time to find out what is back of this statement.

Is the speaker challenging something you have said? Is she speaking from real conviction of the love of God? Is she afraid to believe in a God who punishes because she knows she deserves punishment?

If vou can remember her tone of voice and the context in which the statement was made, you will have some clue. Ask yourself also what the question reflects of her home life: has she been disciplined so lovingly that she doesn't *know* punishment? Or has she been punished so harshly that she *must* believe God is more lenient?

In any case, make your immediate response to the statement a *why* question, asked in a puzzled, searching tone: "Why don't you believe that God punishes?" (The answer will give you something of the child's idea of God on which to build.)

You might follow with discussion of (1) why God wouldn't *want* to punish and (2) why we might have refused to learn in any other way. (The Egyptians had been told the will of God many times before the slaughter of the first born!)

You could pull the discussion into daily living by asking: (1) If punishment is ever deserved? (2) If parents usually punish without first trying other means of discipline? (3) If being *forgiven* means being freed from all punishment? (Look up *discipline* and *forgive* in *More Than Words.*)

You might also seem to accept the statement for the time being and switch to a question about our place in the world: Why do you suppose God made us? When is our creation finished? If we are still being "made," perhaps what seems punishment to us is really experience to help shape us to God's purpose.

In this case, you have come back to the statement originally made with some new ideas to illuminate it.

In none of this have you "said" anything in answer to the statement. What you will have done, however, is open up the statement and help the class think of what is back of punishment and of how punishment may be a necessary action of a loving Creator and Father.

Eleanor E. Sandt
Junior-High-School Editor

meeting in perfect freedom with Christ to seek themselves and their children.

Let us then take heart. Return the initiative unconditionally to the parents (and see that they do not delegate it). The only direction allowed shall be the direction the group creates of itself. True and sufficient motivation lies in the members' situation as Christian parents meeting freely in the Church.

Let the rector discuss our purposes with us and then put us on our own. Sit us down and leave us. Confront us with ourselves. We will shift about, advance and withdraw, follow false leads, disturb one another. In the beginning we will principally exhibit boredom, irritation, platitudes, triviality. But this is good. These are the very barriers we have met to overcome, for they stand between us and our children, too. They must be met naturally and, so to speak, on the ground level.

Be sure that we will come to know one another and that we will come through to our mission. We will have achieved what organization can never give us, and we will have done it by venturing into that unpredictable zone of freedom where only dwells the Spirit.

— James A. Kapteyn

Editor's Note: We could be wrong, but we don't think we have any quarrel with Mr. Kapteyn about ultimate aims. As for techniques, the manuals were designed to be paradigmatic rather than blueprints. ("A beacon, not a chain." *Apostles*, p. 9.) Do any of our other readers have comments pro or con?

● Echo to Youth Broadcast

The letters written by the Rev. Edwin J. Rooney and Ernest K. St. Johns in your February issue express my own thoughts and feelings so much more eloquently than I could that I have only one word to add. Fervently and prayerfully, "AMEN!"

Virginia A. Helfrich
Youth Adviser/Youth Commission Member
Diocese of Kentucky

FINDINGS

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FINDINGS

Contents for April 1957 **Volume 5, Number 4**

ARTICLES

5 **The summing up** *of all the specific subjects covered by previous books in the Church's Teaching is how the Very Rev. John B. Coburn describes "Christian Living," the final volume in the series.*

7 **The nature of tradition in the Christian faith and life** *is related to past, present, and future, and every Christian man and woman is a spear point of the Church's thrust into history, writes the Rev. Charles D. Kean, a member of the National Council's Division of Curriculum Development.*

11 **"This was our Church,"** *wrote Captain John Smith of the rude structure erected by English colonists in 1607. In an article developed especially for* FINDINGS, *John W. Markham III describes the Jamestown Festival and its significance for Episcopalians.*

17 **Council approves training program for parish assistants in Christian education,** *and the Presiding Bishop has appointed Miss Johanna K. Mott as executive secretary of the program.*

DEPARTMENTS

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2 **The Question Box** *is a new feature in which Seabury Series editors and other members of the Department will try to answer questions submitted to* FINDINGS *by teachers in the field.*

4 **Youth Broadcast** *reports on the Youth Division's recent evaluation of the Episcopal Young Churchmen's Notebook.*

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15 **Speaking of Books**

18 **News:** *Apprenticeship Program announced • National Youth Program Committee holds first meeting • Kanuga conference*

18 **The Teachers' Corner** *is conducted this month by the junior-high-school editor, who writes on the eighth-grade resource book.*

Cover picture: The altar at St. Paul's Church, Manhattan, Kan. Photograph by Burk Studio, Manhattan.

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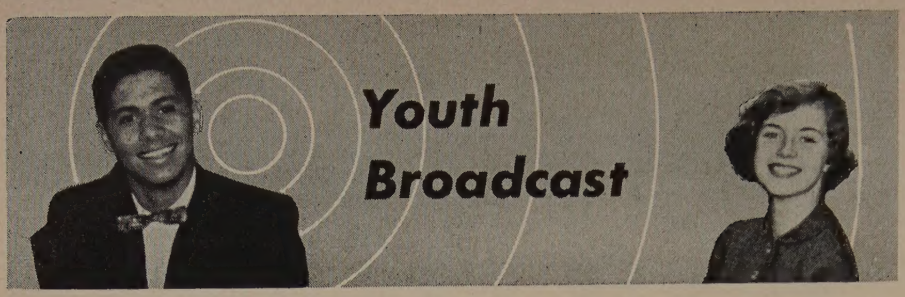


Evaluations of the EYC Notebook

An evaluation questionnaire was sent to more than twenty-three hundred subscribers of the Episcopal Young Churchmen's Notebook with the final installment of the 1956 edition. It was designed to gather information to guide the planning and writing of the 1957 edition. Ninety replies were received in the Youth Division office. Although this is too small a sample for statistical measurement, the variety of responses may indicate general attitudes.

Forty-two clergymen and thirty-two lay adult advisers replied to the evaluation questions, as did five young people and eleven others who preferred to remain anonymous.

Twenty-five subscribers rated the contents of the Notebook "Very Helpful"; thirty-one termed it "Helpful"; twenty-one said that it was "Somewhat Helpful"; and thirteen gave it the rating "Of Little Value."

Help Wanted

Many respondents to the questionnaire asked for more help in several areas of youth work. One lay adult adviser said, "I would like material on how to organize a youth group. We are a small parish and have only six active high-school students. . . ."

The first installment of the 1957 EYC Notebook has an account of one way to gather and organize a church youth group. Similar case studies will be published as they become available. How about sharing such records with us?

Junior-High Helps

One lay adult adviser said, "We have only a junior-high group. We use the Notebook to keep ourselves up to date on the point of view and methods used in the Church. The Notebook gives guidance and points a goal."

One adult adviser depends on the Notebook for Sunday night programs with a group of thirty junior-high-school people, and a group of twenty senior-high-school youth. Many other youth groups, which seem to include junior- and senior-high-school people, also rely on the Notebook study guides in building programs.

Approximately ten respondents stated that the vocabulary and content of the Notebook were too advanced for use with junior- or senior-high youth. But the director of Christian education in a midwestern parish reported: "The high-school leader and I have discussed the material at length and feel it could be *more mature;* content is sometimes juvenile for the bulk of our youngsters. . . . However, we are continuing our subscription."

Summer Conference Help

Some respondents requested help for summer conference programs, but many of them stated that the Notebook study guides have already been used in summer conference programs with considerable success.

Among those who rated the Notebook as "somewhat helpful" was one who said, "I am trying to convert a bunch of heathen teenagers who attend for social contacts. The Notebook presupposes an interest which isn't there yet. I need real help in getting them to that point. I have found the Presbyterian Youth Kits better — *mea culpa.*" Then there was the seminarian who said that he combines use of the Notebook with the Presbyterian Leaders Guide, and adds, "Please don't try to duplicate their materials or approach."

Helps for Study and Recreation

One director of Christian education said that the Notebook had provided "germs of ideas — but only germs." However, other comments were that it helped "in terms of furnishing ideas [which] are starting points for development of our own programs"; "provides ideas which can be adapted to local needs"; "it is most helpful in sparking new thinking by youth leaders in their planning and preparation of youth programs"; and "it gives me a sense of security to have some guidance from our own Church."

There were requests for provision of more recreation helps, including one which suggested that "a well-thought-out presentation of goals of recreation, and how this can be used to reach the children and bring them together, would be helpful." Another said, "Fellowship games are always useful to our group programs." One reply asked for a description of "Folk Dances." Typical of many reactions to the Recreation Helps were that they were "of real interest," and that they were "new, novel, and extremely helpful."

The rector of a large parish in a southern city said that the Notebook "has given us a compact guide and handbook for regular use in planning programs." Among the rectors of smaller parishes, one priest said that "the Notebook is helpful in supplying practical ideas to young people" in a group of eight who are in the twelve- to fourteen-year age bracket, "and in giving material that stimulates discussion through problem situations and role-playing."

New Suggestions

Interesting requests for additional material, ranging all the way from "good, solid teachings, and Prayer Book material," to something that would "cope with Elvis Presley," include these suggestions: "Week-by-week educational material"; "organization ideas: times of meeting and types of meetings"; "material on smoking and drinking, cheating, the role of religion in teen life, and how to live with parents"; "study of Christian sacraments, ways to be of service to the community"; "a study on 'Why I am an Episcopalian' "; "something about different denominations on a very simple level"; "practical New Testament course for groups with little previous Bible study experience."

According to replies from the evaluation sheets, groups of youth ranging in age from ten to twenty-two years are using the Notebook.

One priest wrote from a missionary district, "The EYC Notebook service has been of real help in developing a youth program in a mission that has just become a parish. The youth group is small and includes too wide an age range, but it is the best we can do.

"The group is actively interested. They have several service projects. One is to conduct a coffee hour every Sunday after the 11:00 A.M. service. Bible study has been best received. I was amazed to find this interest.

"The youth have brought in two new members because of the combination of study and recreation in our programs."

From the evaluation sheets, one receives the general impression that the Notebook is helping subscribers, but there are many needs yet to be filled. The Youth Division will do everything possible to publish increasingly useful helps to Episcopal Young Churchmen's groups in the 1957 edition.

— RICHARD L. HARBOUR

Henry Knox Sherrill, left, the Presiding Bishop, receives the first copy of *Christian Living* from the Rt. Rev. Walter H. Gray, Bishop of Connecticut and chairman of the National Council's Department of Christian Education.

The Dean of Trinity Cathedral, Newark, who is also a member of the Authors' Committee, reviews the final volume in the Church's Teaching series.

The Summing Up

by John B. Coburn

THE Church has waited a long time for the completion of the Church's Teaching series. Now the final volume is available. Other books in the series have each had to do with specific areas of the Church's faith and work: Biblical, historical, theological, liturgical, administrative. Now comes the summing up of all they mean. It has been a long wait, but it has been well worth it. In *Christian Living*, Bishop Stephen F. Bayne, Jr., has written an excellent book.

Quite properly this volume should be the most immediately useful of any book in the series for members of our Church. It has to do with life. Its purpose is to help ordinary men and women show forth such fruits in their lives that they will be known as Christians. It has accomplished the most difficult task of translating, into terms that are honest and relevant for the mid-twentieth century, the fullness of the Gospel as this Church has received the same. Without unnecessary theorizing or theologizing (but without apology for presenting essential Christian theory and theology) it deals with the down-to-earth issues of living faced by ordinary human beings no more "religious" than your neighbor or yourself. It stays close to fundamentals: love, sex, family, children, jobs, money, pain, death, the Church, the community, war, patriotism, the nations.

The theme of this book is that the Christian, as every man, lives in a world where he is free to make certain choices about himself and his life. There is nothing "Christian" about this. It is simply a fact of human existence true for all men. The Christian, however, understands that how he uses that freedom is

. . . What we are is what we choose. How we use our freedom is important to us, to our neighbors, and to God.

important, not only to himself and his neighbors, but to God. God is the partner of man, carrying on a dialogue with him in every event of his life, helping him make decisions. Indeed, the human enterprise is so important to God that he sent His Son into our life so that we might know fully how to use our freedom responsibly. In Christ, God "comes inside our freedom and works it out before our eyes, so that we may both see what true freedom can be and also find the grace to follow in His use of it." (Page 38)

It is, then, in the light of who Christ is, and what His decisions were, that we are helped to discover who we are and what our choices are meant to be, for "what we are is what we choose." (Page 320) In a word, our Christian living is always worked out in practical, concrete decisions, as we have always in the back of our mind "the supreme example of Christ, the Free Man. He is the test and the light for all that we do. To live as a Christian is to live in daily comfort with Him, making our choices under His steady gaze, and judging those choices by the single standard of whether they are fit to be offered by Him and through Him to the Father who creates us and loves us. There is no better guide for man than that." (Page 48)

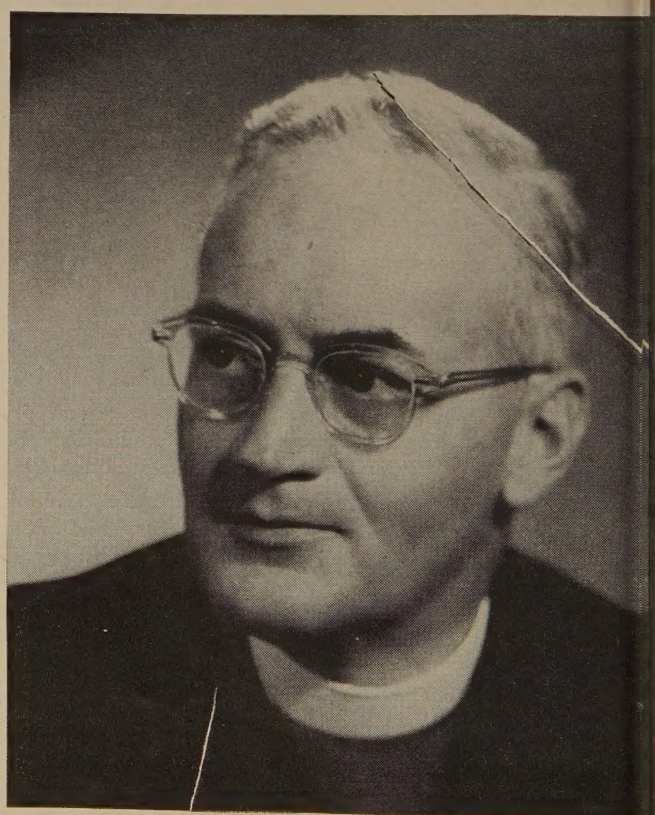
Christian freedom, therefore, provides the framework within which the practical matters of Christian life are discussed. It is a consideration of these, in personal and family life, vocation, Church membership, participation in local, national, and international communities, which makes up the body of the book. Other books concerned with this subject of how to live as a Christian frequently fall into two extremes. One extreme presents Christian principles in such general terms that they provide no useful guide for the actual issues of life. The other is so precise and detailed that Christian living tends to become moralistic. Bishop Bayne has skillfully avoided these extremes. In every area of life he has been concerned to uncover the principles of Christian living that belong to that area and to apply them directly and realistically, but always within the basic understanding that the Christian man is a free man working out his eternal destiny for himself in a cooperative partnership with God.

He makes it abundantly clear that the Church is concerned with every part of life, and he has specific things to say about such diverse subjects as saying our prayers, choosing a job, raising our children, spending our money, fasting on Fridays, the duties we have as Churchmen. He casts light on how we are meant to view the members of other churches, and our responsibilities to them; the obligation of voting and a Christian's other political duties; the relationship of Christian people to minority groups in a community; the relationship of the local parish to its own community, and of the Church to the state, especially to the democratic state, and finally to the international community. One of the most moving chapters is tha on Christian patriotism where we are reminded tha "wherever our patriotism begins, it should end as real, imaginative, working love of all humanity, both out of the sense of our common kinship and of th single planet which we inhabit, and of the universa God whose providence has made us members of on another." (Page 314)

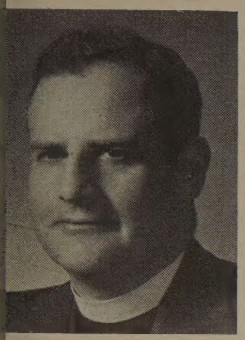
This book is not difficult to read. It is simple an direct and crystal clear. It marches along. It is, indeed a joy to read. As all Christian writing should be, i is full of grace. Simply to read *Christian Living* wil help bring us the grace to *live Christianly*.

Every communicant of the Church can compre hend the teaching of this book. It is the best boo that can be written in our Church. There is here pro vided the most helpful guide for our Christian living because it provides a guide to Him who is our life Our decision to read this book will provide the bes illustration of the truth of its underlying theme, an will enable us to test its conclusion that "the end o all living is to learn how to offer our lives and ou world to God and fulfill ourselves in free obedience In this offering, Christ led the way — in every wor and act, and most of all, in the sublime, single offerin of Calvary. He invites us to follow Him along thi way, in sure and certain hope that the end of the roa is right and good and with God. When we were con firmed, we promised to follow Him along that way To live as a Christian is then to follow along th way of offering, with Him, in Him, and through Him Jesus Christ our Lord." (Page 324)

The Rt. Rev. Stephen F. Bayne, Jr., Bishop of Olympia, autho of *Christian Living*.



The nature of tradition in the Christian faith and life



A high point of the annual meeting of Parish Directors of Christian Education held last February in Cincinnati was this address by the Rector of the Church of the Epiphany, Washington, D.C. Dr. Kean plans to incorporate the material in a book he is now preparing.

by Charles D. Kean

THE Christian life is the Christian faith in action as people work through the problems and decisions of daily affairs. Living the Christian life is a matter of carrying an appreciation of the meaning which Christ gives to all aspects of existence into the actual circumstances in which we are involved.

The Christian life, because it is the Christian faith in action, is also the Christian Church fulfilling its mission. Every individual Christian man and woman is, as it were, the spear point of the Christian Church's thrust into history. Every individual Christian in the course of facing a problem or making a decision is an embodiment of the Christian fellowship—for if his faith is truly a faith, he knows himself to be "compassed about with . . . a cloud of witnesses."

The faith and the fellowship are correlatives. The first without the second is an abstraction. The latter without the former is at best a sentimental association of people with similar views. In any event, neither can be called Christian unless it is related concretely to the other. And both the Christian faith and the Christian fellowship become effective in history in the actual lives of individual men and women and groups of people for whom they define life's meaning.

Paul Tillich once observed that a person is only truly an individual in deciding with which group to identify himself. Living the Christian life in these terms is a process of identifying one's self with that fellowship of living men and women in which the Cross of Christ is the dynamic symbol of the members' relationship to God and to each other. Living the Christian life, however, is not simply a business of verbally confessing membership in the fellowship of the faith. Rather, it is a question of each individual becoming the living bearer of both the fellowship and the faith in those affairs of daily life where he faces actual problems or is called upon to make real decisions.

When an individual becomes the bearer of the fellowship and the faith in actual situations, he thinks of himself as responsible for, on the one hand, and reinforced by, on the other, a great tradition which he himself did not invent, but rather into which he is received. When a foreigner is made an American citizen through the process of naturalization, for example, he becomes responsible for and is reinforced by the American tradition; and if this means anything, it informs and colors his life, not only when he

. . . The Christian Life is the Christian faith in action as people work through the problems and decisions of daily affairs.

is in the voting booth but in all kinds of civic relationships. It is interesting and illustrative to note that many naturalized citizens seem to have a more profound appreciation of the heritage which has become theirs than many who were born in it and therefore tend to take it for granted. The new citizen is conscious of acquiring new political ancestors—George Washington, Thomas Jefferson, Abraham Lincoln, and others —who are now part of his own heritage. The new citizen is invited to share in a social dream which, although expressed in different ways by different people, still suggests that the American nation has a destiny.

It is in this way that living the Christian life involves relationship to a great tradition which both describes a past and looks forward to a future. While it is true that the Christian life only becomes fully articulate as living men and women make actual decisions and confront actual problems in the context of the faith and the fellowship, it is likewise true that this could not be done without a context in which to do it. The Christian life may be defined to a certain extent as the spear point of the Christian faith and fellowship thrusting into history, but behind the spear point is a spear.

In Euclidean geometry a point is position without extension, which is a useful understanding for working through mathematical problems. But points as such cannot be seen or measured in real life since the very process of locating them endows them with some form of extension. In the same way, the existential moment when the Christian man or woman makes the leap of faith in the course of reaching a decision may be in many ways the heart of the Christian life, yet this does not happen in a vacuum. The person who makes the decision has both his memory of the past and his expectation of the future. He has his record of experiences lived through and relationships with other people which have had value for his life. And if, indeed, his leap of faith is essentially Christian, it is defined and informed by the history and hope of a fellowship of living men and women, all of whom have their leaps of faith to make again and again and again, and all of whom both help each other and are helped by each other in the course of making them.

The Christian life without the context of the Christian tradition is as hard to imagine as the grin of the Cheshire Cat without the cat. The tradition is not a kind of free-floating business, but rather it is the shared experience and understanding of the fellowship which seeks to live by a received faith and to carry that faith into action in every historical situation in which its members take part. In this sense the tradition is what gives substance to the faith and viability to the fellowship. In claiming the Christian heritage for himself, the individual Christian finds his life and his relationships to God and to other people defined at every point by the Christian tradition.

There are three principal aspects to the Christian tradition (or the tradition of any other living movement of men and women in history for that matter). There is the past—which takes the form of the fundee memory of the fellowship: its chronicle, its backg ground, and the interpretation which it gives to it experience which we call history. Some people use the word *lore* to describe this dimension of living tra dition. Then there is the present — which takes the form of the demands and claims that press in upon the members now as the fellowship life describes these —the responsibilities of the living moment, as interpreted by the torah. The word *torah* is the Hebrew word for law, but it suggests a dynamic relationship between the members of the nation (or the group or the fellowship) and the regulations which define common life now. Finally, there is the future — the destiny for which the group was called into being, the light at the end of the historical trail calling the members forward, the hope which gives meaning and purpose to working through difficult problems today. The word *destiny* may be applied to this aspect of the tradition, provided we are aware that the three aspects can only be separated for the purposes of analysis — in actuality they interpenetrate each other at every point. Memory, responsibility, and hope cannot be separated in life, and neither can lore, torah, and destiny.

Among all God's creatures on this planet man is unique for his three capacities — to recall the past through memory, to appreciate the significance of his life here and now in the light of a living demand which he accepts as binding, and to anticipate his eventual fulfillment in the future. All three capacities involve a pattern of relationships to other people to give them content and meaning, and a simultaneous relationship to some kind of transcendent source of all reality to give them purpose and power.

The function of memory is to take those events in the past which are felt to be significant and to make them in a peculiar sense contemporary. Memory does more than remind us that things once happened. Rather, it recalls them in order to provide us with a framework of meaning within which we can make sense out of our present-day struggles and find a confidence which will enable us to attack difficult problems.

The function of the living demand now is to appreciate life in depth in the course of making decisions and consciously adjusting to changing circumstances. While the living demand necessarily has to be embodied in rules and regulations, these are means to an end, not ends in themselves. When the demand is truly felt in a dynamic way, life's exigencies can no longer be a succession of experiences which are evaluated primarily by whether we like or dislike what is happening. Rather we discover that these are the occasions which make concrete, instead of theoretical, our relationships to our gods and to our neighbors.

The function of destiny is to enable us to appreciate a purpose to our strivings that transcends the

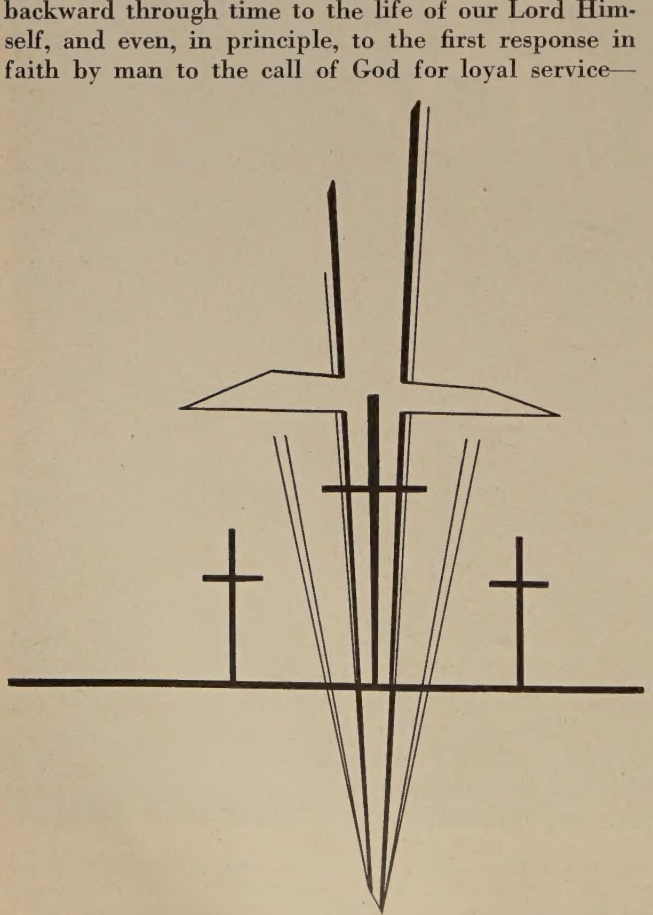
"A great crescendo of color and light" appropriately describes the east window of St. Luke's Church, San Antonio, Tex. Color, form, and symbols are used to express the Christian's credal affirmation of the mighty acts of God when he says: "Conceived . . . born . . . suffered . . . died . . . rose again . . . and (symbolized by the jeweled crown) sitteth on the right hand of God."

Lore, torah, destiny . . . these are the terms by which Dr. Kean describes tradition past, present, and future, the personal possessions of all members of the Christian Fellowship

actual record of success and failure we as individuals compile for ourselves. While destiny necessarily has to take the form of what we hope for or what we expect to see happen eventually, it is more than a kind of pictorial compensation for our present-day difficulties. Rather, it serves the purpose of providing that kind of goal which relates our efforts to a pattern greater than ourselves and thereby enables us to keep going even when we don't seem to be getting anywhere.

Three aspects, the particularly Christian meanings of our memory, the demand we accept as binding on us now, and our sense of destiny, are outlined briefly here as factors in the relationship between living the faith and belonging to the fellowship.

All three aspects of the tradition become the personal possession of individual men and women through their vital participation in the life of the fellowship. Without a conscious sense of the importance of Church membership, they remain abstract and theoretical. Within the family of the Holy People of God, however, they give point and substance to life by relating the Christian God's love and power as these are made manifest and significant in history in and through the group life which the individual shares. The important thing is that this group life of the Holy People of God, the Catholic Church, stretches backward through time to the life of our Lord Himself, and even, in principle, to the first response in faith by man to the call of God for loyal service—



that which is symbolized by the patriarch Abraham. This group life stretches out at this moment to the widest reaches of the world, crossing every conceivable line of division which may separate men on the level of politics, economics, social structure, educational opportunity, geographical factors, and what not. This group life at the same time stretches ahead to the end of time itself and beyond, until it seems to be caught up in the fulfillment of all things in the Providence of God.

The memory, the responsibility, and the hope are the content of the group life as it informs its members here and now. This is what makes it possible for Christians to communicate with each other with reference to their common association in the saving fellowship of which Jesus Christ is Lord. This is, therefore, what provides the normal channel which the Holy Spirit uses to make possible the reinforcing of the faith of some by the faith of others and the undergirding of life's meaning for some by the love of others.

The tradition with its three aspects of past, present, and future can only fulfill its peculiarly Christian function when it becomes internalized — when it becomes the living treasure of real men and women who find it the bond between themselves and the sustaining fellowship of God's Holy People. The good news of the Christian Gospel is that through Christ we can live with ourselves, with the other people with whom we come in contact, and with our God. The good news of the Gospel, in other words, is that we can become, consciously, participants in the life of God's Holy People. Therefore, the tradition, once it becomes internalized, becomes personally our own, provides what we need for understanding the Gospel, appreciating its power, and living concretely within it in practical affairs.

In the last analysis the great Christian tradition, understood as the Christian memory, the Christian responsibility, and the Christian hope — or the lore, the torah, and the destiny — is what the Holy Spirit uses to communicate the Gospel from mind to mind and from heart to heart. In this sense, we can see that the tradition is what enables the Church to be the Church. In this sense, we can say that it provides the necessary framework and tools for the Christian life as this is lived out by individual men and women who face problems, make decisions, and work through plans in the course of an ongoing life where man can never be the unquestioned master of circumstance.

As living men and women are enabled to claim the Christian tradition as their own, they are enabled to meet whatever comes in the sure conviction that they are always supported by the love of God. Then, regardless of whether we win, lose, or draw in terms of the way the world measures success and failure, the Christian life is still a triumphant reality.

The full-scale reconstructed ships, the *Godspeed*, *Susan Constant*, and *Discovery*, which will be on display at the Jamestown Festival Park this summer.

"This Was Our Church"

by John W. Markham III

THE 350th anniversary of the first permanent English settlement in the New World will be celebrated at Jamestown, Va., from April 1 to November 30 of this year.

On April 28 a religious observance will be held at Cape Henry where the colonists first landed and where their first act was to set up a cross on the beach. The Archbishop of Canterbury and the Rt. Rev. Henry Knox Sherrill, Presiding Bishop of the Episcopal Church, will officiate. Episcopalians across the country may want to share in this observance when they meet that day in their own churches.

From Cape Henry the colonists explored Chesapeake Bay. On May 14, 1607, they landed at Jamestown. Thus ended the four-month voyage of 105 adventurous men on three tiny vessels, the *Susan Constant*, *Godspeed*, and *Discovery*. Among the settlers was the Rev. Robert Hunt, a priest of the Anglican Church who was assigned to establish the first parish in America.

Virgin forests soon gave way to the strong axes of the new settlers, and a palisade rose quickly on the shores of the island chosen for the new colony. The stockade, completed June 15, was shaped like a triangle and had a bulwark "like a halfe Moon" in each corner; in each bulwark a piece or two of ordnance was mounted. The stockade contained little more than an acre of land, and yet within the enclosure the settlers built their rude huts. The best of these consisted of rails covered with earth and were plastered inside with tough native clay. Thatching of reeds and grasses was held in place with tough grape vines.

In the center of the fort a church was built, symbol of the indomitable faith of the colonists. It was a crude shelter. In the words of John Smith, "wee did hang an awning (which was an old saile) to three or foure trees, to shadow us from the Sunne, our walles were railes of wood, our seates unhewed trees, till we cut plankes; in foule weather we shifted into an old rotten tent; for we had few better, and this came by way of adventure for new. This was our Church till we built a homely thing like a barne . . . yet wee had daily Common Prayer morning and evening, every Sunday two Sermons, and every three months the holy communion, till our minister died (the Rev. Mr. Hunt): but our prayers daily, with an homely on Sundaies, we continued two or three years after, till more Preachers came."

From the outset, the colonists had trouble with the neighboring savages. At the time of the arrival of the English, the Indians inhabiting the Tidewater section were united in a confederacy, under Chief Powhatan, and they besieged the fort regularly, making living conditions more difficult.

In late June, Captain Newport sailed back to England for supplies and more colonists. By early autumn, the settlers had managed to make peace with the Indians and welcomed the supplies of corn and wild meat offered them by Powhatan. Only thirty or forty of these men survived an exteremely cold winter in 1607, but the advent of the "First Supply," under the command of Captain Newport, brought new vigor and hope to the settlers.

Just five days after the arrival of the "First Supply," fire consumed the church and nearly all of the houses in the fort. The church was immediately rebuilt by Newport and his sailors, and in this church

. . . "This Was Our Church"

was doubtless performed, by the Rev. Robert Hunt, the first marriage in Virginia. The "Second Supply," which arrived in October, 1608, brought the first gentlewoman, Mrs. Forrest, and her servant, Anne Burras, who married John Laydon, a carpenter, about two months later. In the same church was doubtless baptized Virginia Laydon, who became the first child of the first English Protestant marriage in the New World.

In the spring of 1610, Sir Thomas Gates, newly arrived from England, took over the job of reconstructing the church, this time a permanent structure, built of strong timber and fitted with a chancel of cedar and a communion table of black walnut. This new church contained cedar pews and windows and a font hewn from a log. A sexton rang the two bells in the steeple twice daily at which times each man addressed himself to prayers. There was a sermon every Thursday and two sermons every Sunday.

The marriage of Pocahontas to John Rolfe in April, 1614, is perhaps the most noted event to be attached to this church. Her father, Powhatan, approved the match, and a general peace ensued which lasted as long as Pocahontas lived.

By the time Captain Samuel Argall arrived in 1617 as deputy governor under Lord Delaware, the colonists had become absorbed in the culture of tobacco. The church sadly proclaimed their neglect, and Captain Argall set about constructing a new church of timbers, sixty feet in length and twenty-four feet wide.

In 1619, Sir George Yeardley called a general assembly of the plantations. The assembly consisted of the governor, six councilors, and twenty burgesses, two from each of the ten plantations. This first American popular legislative body, which sat in the choir of the church at Jamestown, accomplished a great deal of work in an intelligent manner.

Today, exactly 350 years since the founding of "Iames his towne" as the first permanent English settlement in America, this third church may be seen in a reconstruction of the James Fort at Jamestown. Situated on the shores of the James River, almost directly over the original site, is an exact replica of the one-acre stockade, church, guardhouse, storehouse, and some sixteen huts.

A garrison of twenty men-at-arms bearing pikes, halberds, and matchlock muskets drill daily on the Mall of the Jamestown Festival Park nearby. Outside the confines of the fort stands a replica of Chief Powhatan's lodge — the abode of the stately, crafty, and occasionally friendly Indian chief, whose daughter Pocahontas so cunningly won her way into the heart of the colony.

To honor the anniversary of the founding of Jamestown, the Jamestown Festival has been organized and the Commonwealth of Virginia, the Federal Government, Colonial Williamsburg, and numerous private organizations have spent some $25,000,000 (including highway construction) preparing for it. Virtually all of this is for permanent development, and, after the close of the celebration in November, the Festival Park will be maintained as a state historical park.

During the eight months of the Festival, exact replicas of the three ships which brought the colonists from England will be anchored in the James River in front of the fort. The *Susan Constant*, *Godspeed*, and *Discovery* will be manned with crews in authentic costume. Visitors will be allowed to board the largest of the three vessels.

At Glasshouse Point, adjacent to Jamestown Island, glassblowers will demonstrate their craft in a building typical of this industry in 1608.

Near the reconstructed fort, the Old World and the New World Pavilions will house displays closely interwoven into the history of the colony. The exhibits in the former, furnished by the British government, will deal with the first permanent settlement, the reasons for it, and the British legacy to America which began at Jamestown. The New World Pavilion will take up the American theme from Jamestown onward, showing the part which Jamestown and Virginia, colony and state, have played in building America.

On Jamestown Island itself, a new museum has been built to house archaeological relics of old Jamestown. Over 139 brick and wood house foundations have been uncovered, and the tower of the original brick church built in 1639 stands nearby. Rising some thirty-six feet in the air, this old pile of somber detail and lasting workmanship is a tribute to the indomitable spirit of the colonists. Around the tower, the first brick church has been reconstructed by the Association for the Preservation of Virginia Antiquities.

At Williamsburg, seven miles east of Jamestown, the new Paul Green drama, *The Founders*, will provide a visual highlight of the Jamestown celebration. Just adjacent to *The Founders* amphitheatre, Green's highly successful symphonic drama, *The Common Glory*, will enter its eleventh season this summer.

When you come to Jamestown, you will be able, of course, to drive to restored Williamsburg and to Yorktown, where Lord Cornwallis surrendered the British troops in 1781, thus ending the American War for Independence. In Williamsburg, Bruton Parish Church (see page 13) will be of special interest to Episcopalians. Court church of the royal colony, the present structure has been in continuous use since 1715.

Readers who want to note the Jamestown anniversary can find supplementary material in the April issue of *Forth* and in Powel M. Dawley, *The Episcopal Church and Its Work* (Seabury, 1955, pp. 24–27), J. T. Addison, *The Episcopal Church in the United States 1789–1931* (Scribner's, 1951, pp. 27–31), and W. W. Manross, *A History of the American Episcopal Church* (Morehouse-Gorham, 1950, pp. 2–10). A descriptive illustrated circular, *Jamestown Festival*, is available free from the Commission office, Travis House, Williamsburg, Va.

Bruton Parish Church
Williamsburg, Va.

What the Church is teaching week by week

by **William Sydnor**

Easter II, May 5, 1957

THE THEME:
Suffering belongs to Christian vocation; the servant is not above his Lord.

THE EPISTLE. I ST. PETER 2:19–25:
"Christ . . . suffered for us, leaving us an example, that ye should follow his steps."

THE GOSPEL. ST. JOHN 10:11–16:
Christ, the good shepherd, willingly gives His life for His sheep. We can read into the reference to "other sheep . . . which are not of this fold" the implication that He gave Himself for all men.

PSALM 34:
The purpose of the psalmist, who has been saved from "all his troubles," is to urge others to join him in a hymn of gratitude. He believes that the Lord takes special care of the righteous. Others may be baffled by life's circumstances, but here is a man who has great confidence in God.

BARUCH 4:21–30:
This book from the Apocrypha was written late in Old Testament times, perhaps less than 200 years before Christ. Its final editing probably took place after the destruction of Jerusalem by the Romans in A.D. 70. The portion of the book from which the lesson comes is a series of stanzas of consolation addressed to a suffering people. Here is warmth rarely excelled in the Bible. Here is also a profound faith that God can and will save His people.

PHILIPPIANS 3:7–16:
One of St. Paul's hard and profound sayings is found here: that we may know Christ, that is, "the power of his resurrection, and the fellowship of his sufferings" (v. 10, KJ). The belief that Christ rose from the dead must work in us so that we, too, rise to a new life. The thanksgiving prayer in the baptismal service (p. 280) deals with the same subject. As those who share His new life, we can accept suffering as Christ did, resigned to God's will which we frequently cannot understand. However, this brings us into a deeper fellowship with Christ. So we find courage, serenity, and insight—Christ's gift to those who share life with Him.

Easter III, May 12, 1957

THE THEME:
God reveals His power.

THE EPISTLE. I ST. PETER 2:11–17:
This passage has two principal themes — instruction to the newly baptized and encouragement in a time of persecution. The author urges loyalty to the state and righteous living. Then, he says, because of the witness of men to the qualities

of Christian living, even the persecutors will come to glorify God. Here is God's power working through the lives of believers in the Risen Christ.

THE GOSPEL. ST. JOHN 16:16–22:
From this Sunday through Whitsunday, the appointed Gospels are taken from the Fourth Gospel discourses of our Lord in the Upper Room—part of Chapters 14 and 15 and all of Chapter 16. The whole passage is a series of meditations which throw precious light on Christian discipleship, the Holy Spirit in the lives of men, and the nature of the Church and its work. In today's Gospel the Lord says in effect that when the Church has truly discovered what it means to be the Fellowship of the Holy Spirit, its members will not long to turn back the clock to the days of the Master's visible presence among men. Through the believers in the Risen Lord, God's power will work in the world.

PSALM 113:
This little hymn of praise gives a summary of Old Testament thinking about God. God's power is known among men in two ways. He is "high above all nations, and his glory above the heavens." At the same time God is wonderfully concerned for intimate, personal, human things. He sustains a poor man when the going is difficult; He hears and answers the longing and prayer of a childless couple. This is what is meant by the transcendent God who is also immanent.

PSALM 124:
This psalmist also sings of his faith in "the Name [power] of the LORD, who hath made heaven and earth." He is "on our side." He helps His people.

I SAMUEL 2:1–10:
This is a beautiful Old Testament Magnificat, the song of Hannah thanking God for her son Samuel. (See the Virgin Mary's song, St. Luke 1:46–55, and the Prayer Book, p. 26.) The appropriateness is that the Lord who humbles men can also exalt them. He watches over His faithful ones.

ACTS 2:22–36:
This is the first Christian sermon, Peter's street-corner address on the Day of Pentecost immediately after the believers in the Risen Lord became aware of the Holy Spirit in their midst. Men crucified the Lord. God raised Him from the dead and has given believers in the Risen Christ the power of the Holy Spirit.

Easter IV, May 19, 1957

THE THEME:
God can and does give men new insight, new health, new life. This is salvation.

THE EPISTLE. ST. JAMES 1:17–21:
Every good and perfect gift comes from the Father. One of God's gifts is that of a new life for those who turn to Him. This passage is a commentary on parts of the baptismal service. The baptized are new beings and "a kind of firstfruits" of God's new creation. The newly baptized person has promised to turn his back on "the devil and all his works," of which wrath and filthiness are certainly a part. Such a conscientious one is more likely to be able to live according to "the righteousness of God" because he is prepared to hear and heed "the engrafted word"—God's commands.

THE GOSPEL. ST. JOHN 16:5–15:
The "Spirit of truth" will guide Christ's faithful ones "into all truth."

PSALM 107:1–16:
This thanksgiving hymn was intended to be used as part of the Temple worship, probably by pilgrims at the time of the autumnal New Year festival. It is a litany—notice the refrain in the stanzas appointed to be read; verses 6 and 13 are parallel, as are 8 and 15. God has delivered His people.

EZEKIEL 37:1–14:
To the faithful remnant in Babylonian captivity, their nation seemed to be a dead, lost cause. They and their God had been defeated. This lesson is the exiled prophet's vision: the Lord's Spirit transforms the bleached bones on the floor of a sun-baked valley into a multitude of living men. God is able to give new life to those who believe in Him.

ACTS 3:1–21:
Peter and John healed a lame man at the gate of the Temple. Peter told the astonished crowd that "faith in his name [that is, the power of the Risen Lord Jesus] has made this man strong" (v. 16). God can and does give the blessings of salvation, "this perfect health" (v. 16), to those who believe.

Easter V, commonly called Rogation Sunday, May 26, 1957

THE THEME:
God's power brings mighty things to pass.

THE EPISTLE. ST. JAMES 1:22–27:
We are urged to be doers and not hearers only. The faithful doers who strive to keep "unspotted from the world" are God's agents in ministering to those in great need.

THE GOSPEL. ST JOHN 16:23–33:
Here is Christ's wonderful promise to those who accept Him as Lord: "Whatsoever ye shall ask the Father in my name, he will give it you."

PSALM 118:
This hymn of national thanksgiving was used in Temple worship. (Notice how congregational directions have now been written into verses 1–4.) The psalmist, in thinking of Israel's history, praises the Lord whose right hand "bringeth mighty things to pass." There is reason to believe that this might have been the hymn Jesus and His disciples sang as they were leaving the Upper Room for the Garden of Gethsemane. (Mark 14:26) Its appropriateness on that occasion is obvious.

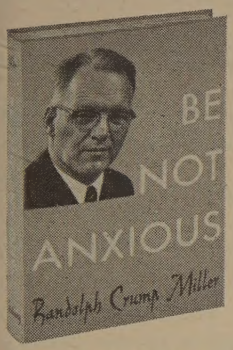
II ESDRAS 14:27–35:
This late piece of Jewish writing is found in the Apocrypha. It was probably written about the same time as the Fourth Gospel (approximately A.D. 100). Here is unquestioning belief that God's power extends beyond history to resurrection and judgment.

ACTS 4:1–13, 33:
The great power of God is seen in the lives of Peter and John, "uneducated, common men." Even those who could not believe could not help being impressed.

Edited by Randolph Crump Miller

speaking of Books

Without the book editor's knowledge, the editor of FINDINGS assumes responsibility for printing a review of Dr. Miller's latest book at the head of his column.



Be Not Anxious

By Randolph Crump Miller. The Seabury Press, 1957. 256 pages. $3.25

This book, intended to appeal to a wide lay audience, should prove very helpful to teachers. Well-known as an educator, Dr. Miller has applied the insights of Christian education and of the Church to the pastoral field in an effort to help people solve one of our greatest ills — anxiety. The result is a first-class book.

The theme is clearly stated: "Christianity, when properly understood, is the surest basis for mental and spiritual health. The overpowering personality of Jesus as the living Christ provides wholesome truth and dynamic power for today." In his usual lucid style, Dr. Miller describes many anxieties which beset us today. "Many people do not see their anxiety as fundamentally religious. They try to overcome [it] by dealing with the secondary cause," he writes. Man is failing because he is seeking to save himself by himself; he is trying to reason himself out of anxiety and sin. But we need outside help.

It is by becoming men and women of faith that we overcome anxiety, the author says, and goes on to tell us how to find such faith: in prayer and discipline, in accepting ourselves and our situation (even, if necessary, in accepting rejection), and in the fellowship and service of the Church. He illustrates the part that vocation plays, as an expression of Christian faith, through short descriptions of the lives of twelve persons. Purposely, the list is a strange one. It includes two apostles, an early Church father, J. S. Bach, and eight "great and lesser lights" of our own time: Alexander Cummins, William Temple, Marian Anderson, G. A. Studdert-Kennedy, John Oxenham, Madeleine Barot, Frank Sibilia, and Dietrich Bonhoeffer (in the order presented by the author). Some of these people are "one-talent" people. But it is these very men and women, rather than intellectual giants, who are more likely to inspire most of us to do what we can to achieve the major goal that concerns us all, the Kingdom of God.

The chapters "The Evil That Goodness Does" and "How the Church Helps" stand out. Readers will also find the section on prayer and worship very helpful, though at times the author seems to oversimplify, and thus expose himself to criticism. The book is rich in statements worth underlining and quoting. I commend it to all who want to increase the effectiveness of the Church and the church school, and to free themselves from devitalizing anxiety.

R. U. S.

Partners with Youth

By Dorothy M. Roberts. Association Press, 1956. 175 pages. $3.50

"How can I relate to them? What do I do with them now? Why don't they understand what we are trying to do?" seem to be the constant cries of adults working with young people's groups. From the young people themselves, when they will express themselves to an adult, the cry seems to be — "Why don't they understand me?"

Out of this comes the chaos and confusion that leads the average adult leader to complete frustration after a short period of time. This feeling soon develops into one of guilt as the leader, knowing something must be done with the youth, finds it never seems to be accomplished.

In the author's opinion, the adult problem in relation to teenagers is "how to achieve mutual confidence between adults and younger people in order that youth may freely accept the friendship of adults and that adults may adequately fulfill their responsibility to youth."

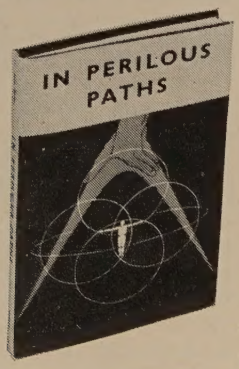
Dorothy Roberts deals with this problem by showing that adults and youth have successfully cooperated in endeavors that have required close and mutual trust and relationship. The stated purpose of her book is to give much needed information

of two kinds: "(1) That which will help adults to gain the necessary confidence in abilities and potentialities of youth and (2) that which will show the improvement of relationship between the age groups whenever mutual confidence is achieved."

In terms of this stated purpose, *Partners with Youth*, is a welcome addition to the adult's library and surely becomes a guide to the thinking of the average adult. The nine dangers listed in the concluding chapter entitled, "Mistakes to Avoid in Cooperative Project," are well worth the small cost of the book.

A weak point of the book in terms of youth within the framework of the Church is its use of secular examples and emphases with a seeming lack of understanding of the importance of the Church.

(The Rev.) James P. Lincoln
Executive Secy., Christian Education
Diocese of Virginia



In Perilous Paths

By John Taylor. The Seabury Press, 1957. 83 pages. $1.75

What does it mean to be a human being? Eloquently, and with widely chosen quotations, this book describes our confusions, frustrations, and loneliness. "It is our manhood that is lost." The rescue through Christ, perfect man, is re-creation: restored to God we find the purpose and love and glory we were made for. The task of the "new man" is to live Christ in a "sacrificial, secular, almost silent way, going into the religionless areas of . . . society."

John Taylor was warden of the theological school in Uganda. His book speaks well for the level of theological education there. It is not about "missions" (except in so far as it concerns the Church's *mission*), but it includes a few apt illustrations out of Africa:

"As I was disrobing . . . a peasant came into the room. . . . He stood there as a man who had grown up painfully out of the soil. . . . He came and clutched the stuff of my cassock, saying, 'I want to come out of the grave.' . . . We knelt together on the vestry floor. . . . That day I saw Adam put on the radiance of the new manhood in Christ."

(The Rev.) Packard L. Okie
Trinity Church
Bethlehem, Pa.

Tools for Bible Study

Edited by Balmer H. Kelly and Donald G. Miller. John Knox Press, 1956. 159 pages. $2.00

The eleven chapters in this survey of the tools of the Bible student appeared in the quarterly journal, *Interpretation*, and have been issued under one cover for greater convenience. The subjects range from concordances and lexicons, dictionaries and grammars, to the great books on Biblical archaeology and geography, the commentaries, the versions, books on Biblical preaching and rabbinic studies. It is a most useful book and a fine guide to the beginner, even though some of the chapters already need supplementing—as Biblical studies "march on."

With this book, the Princeton Theological Seminary *Bibliography of Bible Study for Theological Students*, and such a work, say, as Dean Ernest Colwell's *The Study of the Bible*, the beginner will be very well equipped—far more so than was the student of a generation ago.

(The Rev.) Frederick C. Grant
Union Theological Seminary

You Can't Be Human Alone

Prepared by Margaret E. Kuhn. Seabury Press, 1956. 56 pages. $1.00

Learning Together in the Christian Fellowship

By Sara Little. John Knox Press, 1956. 104 pages. $1.25

These two small books are evidently to be put into the hands of leaders who want an introduction to the art of working with church groups. *You Can't Be Human Alone* would be more convincing if the author had had space to give more of the "why" in proportion to the "how." Statements are made in a final manner, and the reader does not feel he is expected to discuss them, in spite of the fact that the book is written on the subject of discussion. For example, methods are recommended without a warning as to their respective merits and limitations. Also, because of the limited space, one finds sweeping declarations such as, "the church is most truly the church when its members are discovering together God's will for them in their contemporary situation," without any suggestion that the church might also be the church when looking at God's action throughout history.

Learning Together in the Christian Fellowship spends much longer on the "why," and when giving a list of "program methods" calls our attention to their limitations as well as their special usefulness. The uniqueness of Bible study is noted, and parish workers should have no difficulty in seeing the relationship between different goals and different ways of reaching them. I recommend this book as a first outline study. The excellent bibliography will provide resources for deeper research.

Dora P. Chaplin
General Theological Seminary

Wanderer Upon Earth

By Jack Finegan. Harpers, 1956. 247 pages. $3.75

During the sixth century B.C. some of the greatest figures in the history of man's religions were living in widely scattered corners of the ancient world. Dr. Jack Finegan, well-known author of books on archaeology and on the New Testament, has given us some intriguing insights into the lives and thoughts of these giants of faith.

Wanderer Upon Earth is the absorbing chronicle of Yaush, a young Jew who escaped the destruction of Jerusalem in 586 B.C. and heard Jeremiah's prophecy of hope for the eventual return of the exiles. Traveling eastward to Babylon in search of his parents, Yaush was commissioned by the prophet Ezekiel to wander over the face of the earth seeking for knowledge of the truth which would be helpful when Jerusalem was to be reborn.

Yaush then turned his face to the

east where his journey brought him face to face with Zarathustra (Zoroaster), Mahavira Vardhamana (one of the early Jains), Siddhartha Gautama (the Buddha), Lao-tzu, and the young Confucius, then a boy of about twelve years of age. He returned to Babylon to witness, along with the Second Isaiah, Belshazzar's Feast and the conquest of the city by Cyrus. And when the "ransomed of the Lord" return to Jerusalem, Yaush is among them, bearing with him some of the many facets of religious truth he has gleaned from his wanderings upon earth.

Dr. Finegan's careful historical scholarship is evident throughout this work, and yet the book reads like a novel. It will serve as a fascinating introduction to comparative religions for the layman, and this reviewer has found it particularly effective with teenagers who were intrigued with its story and yet absorbed much information valuable for their study of the great religious traditions of the world.

(The Rev.) Alexander Ogilby
Pomfret School
Pomfret, Conn.

A Living Faith for Today

By Ernest Gordon. Coward, McCann, 1956. 255 pages. $3.50

In the twenty-seven sermons in this book, Chaplain Gordon expounds many facets of the Christian Faith. Supremely, he seems interested in our giving witness to what we say we believe. It is for this reason that the sermons have the sound of being preached aloud. Sentence and paragraph structure tend to suggest the spoken instead of the read word.

We found most of the sermons interesting and well done. There are many illustrations, the best coming from the author's own experience during World War II before he was ordained. In every sermon there is practical application of the truths for day-by-day living. While most of the insights are not new, their rephrasing gives them vitality. We particularly liked the three sermons on the Prodigal Son, his father, and elder brother. In them the grace of God is expressed in a fresh way by application to familiar situations.

(The Rev.) Richard M. Trelease, Jr.
St. Andrew's Church
Wilmington, Del.

Council Approves Training Program for Parish Assistants in Christian Education

The first session of the Training Program for Parish Assistants in Christian Education, approved by the National Council on February 20, will be held this summer at Nashotah House from June 10 to August 30. Similar three-month sessions will be held in other parts of the country with a maximum of thirty-six enrolled in each session.

A survey made a year ago indicated that 287 parishes were ready immediately to hire a full- or part-time assistant in Christian education if personnel could be found and trained.

The Presiding Bishop has appointed Miss Johanna K. Mott as executive secretary of the program. At present, she is director of Christian education at St. John's Church, Norman, Okla., and college worker at the University of Oklahoma. She has just completed work for a Ph.D. degree in education there. Last summer, Miss Mott was director of the summer session at Windham House. Previously, she served St. Clement's Church, El Paso, Tex., in association with the Rev. William G. Wright, present director of the Home Department of National Council.

Applicants for this training program must, in most instances, be twenty-five years of age or older. Younger women are encouraged to consider the Apprenticeship Training Program provided by the Committee on Recruiting of the National Council. (See page 18.)

Persons already engaged in Christian education positions in parishes or other institutions, or those who have the assurance of a parish position, may apply for admission to the Nashotah session provided they have the approval of their rector and vestry. The rector must also agree to attend the training program for five days during the third month of the session.

Applicants not presently employed in parish work must have an interview with their diocesan bishop and/or an appointed member of their diocesan department of Christian education. They must also have an interview with the psychological consultant in their diocese (where such is available). Applicants who do not as yet have the promise of a position may apply as indicated above and the Department will offer such help as is possible to put them in touch with available positions.

The curriculum of the training program will include the theological foundations and objectives of Christian education and the principles and methods of leadership training. The six volumes of the Church's Teaching will be the basic texts.

Of the permanent staff of seven, four will be in residence throughout the twelve weeks of the course. Eighteen additional staff members, specialists in theology, Bible, ethics, psychology, and education, will serve two weeks each.

A registration fee of $25 will be payable upon application. Room and board will cost $500 and tuition $225, bringing the total to $750. Scholarship help when needed will be available up to $250.

Application for admission should be made to the Training Program for Parish Assistants in Christian Education, 28 Havemeyer Place, Greenwich, Conn.

NEWS

A PROGRAM for training apprentices on the job has been announced by the Committee on Recruiting of the National Council. (See *Churchways*, Jan.–Feb. issue, p. 15.) Its purpose is to recruit women for full-time service to the Church in parish, rural, college, or social work. College graduates will have an opportunity in summer training, and in the next year or two on assignment in a particular location, to test their Christian vocation and the advisability of graduate training. The summer course will last four weeks. Information regarding appointment, remuneration, and other details, may be obtained from the Committee on Recruiting, 281 Fourth Ave., New York 10, N.Y. This apprentice program should not be confused with the short-term training for Parish Assistants in Christian Education announced on page 17 of this issue of FINDINGS.

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THE FIRST MEETING of the National Youth Program Committee was held at Seabury House, Greenwich, Conn., February 23–26. Sixteen high-school students and sixteen adult advisers were in attendance, representative of all eight provinces of the Church. Their purpose was to evaluate program materials in the Episcopal Young Churchmen's Notebook, to make suggestions as to other kinds of materials needed by youth groups, to formulate ways of observing the Corporate Acts, to define the nature of the 1957–58 leadership training program, and to make recommendations to the 1958 EYC Convention Committee.

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THE Parish Schools and Kindergarten Committee of the department of Christian education of the Province of Sewanee announces a six-day conference at Kanuga, in Hendersonville, N.C., opening Monday evening, June 10, and closing Saturday morning, June 15, for directors, teachers, and board members of parish and kindergarten schools. This is a conference that is well worth the interest and participation of schools outside the Fourth Province.

the Teachers' Corner

Eleanor E. Sandt
Junior-High-School Editor

■ Are you making good use of your resource book? A resource is something you turn to for help — not something you use to start with. *What Is Christian Courage?* is intended to enlarge and deepen a discussion that has been rolling in class. On page 175 there is a cross-reference index that can help you decide what to choose. The big problems of the course are listed to the left. Suppose your class has been "blaming others" and been completely unwilling to admit their own faults. Turn to this index for help. Read the story in the resource book, "A Prophet in Spite of Himself." This man was to be a prophet, one of God's voices, but listen to him! He even blames God for what happens to him! Yet in spite of this God gets him ready to do his task and turns his misfortune to the kind of learning he needs. Ask your class if they ever try to argue with God. Or if they ever scold themselves.

■ If the story makes a point for your class — or if they go on talking more freely for having heard it — don't feel compelled to use the suggested questions. Your own can be much better. Even if you do select a question that seems right, don't run down the whole list of questions. They are there to meet the different needs of different classes. They won't all fit *your* class.

■ If you turn for help to the cross-references and find five or six suggested stories, your manual can help you decide which to use. The material on pages 79 to 83 of the manual may show you which story comes closest to the situation in your class. Or if you read a story for yourself and don't see how it fits the program you have in mind, you may get some insight from these pages.

■ Don't ever forget that the stories in *What Is Christian Courage?* are only part of a total course. They will not carry you very far if used alone. They need to be read when they are relevant to the concern in the class. They will bring understanding, when the class has been made ready for it, through their own explorations into a concern. So move from problem to cross-reference list to manual. Then — and only then — ask the class to open their books.